

585 /179 cont./ expression. At the moment, so important for the
826 individual, when he meets his marriage partner, "the eye and
832 its environment" must be as good as possible, as one informant
expressed it. /180/

585 Awaiting the Karuntigi Leaves

Awaiting the karuntigi leaves (amatamata karuntigi) (1) is,

1. B. F. Matthes,
Woordenboek, p. 246.

in the first place, regarded as an important social event. On
this occasion the bride (and likewise the bridegroom, each in
his own house) sits on the wedding bed. It is the eve of the
Moslem wedding. Many guests are present. Next to the bride
a sister or cousin, as well as the bride's mother and a number of
other older women are seated. All of them are in festive dress.
They help the bride, fan her with cool air, move a hand, place
a leg differently, or change the position of her head, so that
she will not get any cramps in these parts of her body. For a
bride must remain seated passively, completely immobile, and
[534] with downcast eyes. The incense vessels burn, the drums are
533] beaten, and rojong songs are hummed. Before her stand a
number of little bowls. One of these contains the finely cut
leaves of the karuntigi (2), a second contains oil, a third powder,

2. The leaves, it is always
stated, are of a reddish color.
Red is the color of fire and
life. Personally, I have never
been able to observe anything
but an ordinary green color.
The leaves are chewed before-
hand.

and a fourth water.

554 style of his house. One item has been retained more or less
565 rigidly, that is, the use of open work and crisscross fencing
531 (about four feet high) around the big front porch. This can
178 be used only by a noble. (Incidentally, a naga decoration
342 occurs on the ridge pole.)

292 As for dress, the draped gauze overgarment of the women,
565 in red or black, such as the padjoge wore, is not a sign of
554 being a noble as I thought, and evidently never was. The
178 songko of plaited material evidently can be used by a non-
822 noble, and indeed it is, since the Kepala kampung wears one.
However, if it has a gold border, only a noble may wear it.
In the old days ordinary men had to go without blouses, and
yellow was a privileged color to be worn only by high nobles.
Today, however, anyone may use yellow. Previously, only
nobles wore gold; now anyone can.

554 As for the titles and terms of address, I could not get a
576 clear explanation of these, but there certainly are some.
181 Thus petah seems to be quite high. However, there seem
to be alternates of all sorts. They call me pa'aka tuan, as
I notice the Assistant Resident addresses the Arumpone.
(This is an example of Buginese ceremoniousness. The Ma-
kassarese never use such a fancy title for me.)

195 As for special language used by different classes, they
said this was not so. However, I got the impression that the
vocabulary differs by class though perhaps this was former-
ly not the case.

576 As for manners, one can see the differences all over. This
565 was especially true at the padjoge feast. The retainers and
the subjects of the nobles practically creep around when ap-
proaching their superiors or when passing them. They
squat down fast and hold their hands folded on their lap and
remain with their eyes cast down as long as they talk with
them. They wait until they are asked a question. And
every answer is accompanied by a humble bow. When the
Kepala kampung meets me or says goodbye he holds our
right hands while holding his wrist with his left and bows way
over. I saw him meet the Sulewatang Tumurun and he knelt
on one knee and did the hand-holding procedure. At the
feast we were the uppers and thus we sat in chairs in the very
best place. The Kepala kampung and other common guests
sat in long rows on the floor along long cloths upon which
the food was placed. When the Sulewatang Tumurun asked
the Kepala kampung who was waiting in the car to come onto
the porch, he pointed to him indicating that he should sit in